

The Nature and Mischief of Envy.

A

S E R M O N

Preach'd before the

Q U E E N,

Aug. 20. 1693.

B Y

JONATHAN BLAGRAVE, D.D.
Sub-Almoner, and Chaplain in Ordinary to
Their MAJESTIES.

Publish'd by Her Majesties Command.

L O N D O N ,

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Des Nantes and Melpit d'Enza.

A

ÆRMON

O U E N

Aug. 22. 1693.

B Y

MONKMAN BARKER AND D.D.
Supt-Almoner and Chaplain in Ordinary to
Thee MAJESTIES.

Printed by Dr. CHURCHILL's Son.

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Philip of Württemberg was the first to introduce the new system.

L'ultimo esempio è quello della Gran Bretagna.

PROV. xxvii. iv. Latter part of the Verse.

~~anyone~~ who is able to stand before Him?

This file is derived from Goodger's set of 1900-1901.

The whole Verse runs thus:

Wrath is Cruel; and Anger is Ostracism: But who

Is able to stand before Every

the first time in history that the public has been given a clear-cut answer.

AND in these words the Wise Man designs to

And let us set forth the great Evil of Envy, to shew us

now violent and mischievous a Passion it is;

and to that end he compares it with two very exorbitant commotions of Mans mind with

Wrath, and with Anger, or FURY; for so it

mould rather have been Translated, the word in the Original language the Fifth Part of the

Original, implying the highest degree, or utmost transport of Anger. Now, a man that is in Wrath, or Anger, is not fit to be a witness.

and against any one, forgets all kindness to that per-

long he will no longer be govern'd by any law of
Hedge-hunting as we have known it.

Therefore saies the Wise man. *Wrath is Error*; all

Kindness is lost in an angry, or wrathful mans heart.

and Dr. H. C. G. Smith, who is an original author.

... and yet perhaps such an one will not do a manifest wrong or injustice to the person he is angry with.

But then, when Anger rises to a great excess, it is

ightly term'd Fury; and one, that is posses'd with

it, is a Mad-man for the time. He hath no regard to Right or Wroogg, he cares not what injury or mischief he doth, and therefore sayes the wise man, *Envie is Outrageous.*

And yet worse than either of these, more unkind and uncharitable, more unjust, more violent, and much more mischievous, than either of them, is *Envie*; There is neither any goodness, nor yet any strength, that is a sufficient guard against it, For,

First. There is no mans Innocency, no mans Vertue, that can secure him from the direful strokes of Envie. Nay, many times the more innocent, the more Religious, useful and beneficial a man is in his place and station, Envie increases the more against him. The Reputation, Dignity, or Profit, such a man gains by his good Qualities, inflames the hearts of the Envibus, and makes them contrive and act all they can for his Ruine.

When there were but two Brothers in the world, and there must be the strongest and most engaging tie between them, both of natural Affection, and Love of Society; yet Envie broke through all this, and made one of them inhumanly Murder the other slandering for no other reason, but because *Ahen* son the goodnes and sincerity of his heart, was more approv'd of by God than *Cain*. This example of the violent and outragious cruelty and injustice of Envie we have in the beginning of the World; we have another like it in the beginning of Gods chusing him a peculiar Church. There we find *Esa* would have killed his Brother, for no other reason, but because *Jacob* valued being the Father of the Faithful, more than profane *Esa* did; and

so God determin'd to have his Church in Jacob's off-spring. And in that very off-spring we have presently a strange instance of the blind and inexorable cruelty of Envy in the Patriarchs, otherwise good men, who for no other reason, but because God had in Visions reveal'd his favour to *Joseph*, and his Father lov'd him, set themselves in the most bitter manner against the poor innocent child, and had no compassion on him, when *They saw the anguish of his Soul*: when he besought them, they woud have kill'd him: The greatest pity they cou'd shew him, was, to sell their Brother to be a slave to Infidels, as St. Stephen sayes, *Act 7. 9,* *The Patriarchs mov'd with Envy, sold Joseph into Egypt.*

We have likewise a Signal Instance in the History of *Saul* and *David*, of the great Injustice and Vile Ingenuity of Envy: For certainly never was Master better serv'd, than *Saul* was by *David*; never did one man receive greater Benefits from another; for first, the man, whom the whole Host of *Israel*, fear'd was slain by *David*; the Kings Enemies were often dis-comfited and destroy'd by *David*. *Saul* himself was frequently refresh'd and comforted by him, when he lay under the heavy oppression of a Melancholly and an Evil Spirit; His life also was divers times sav'd and preserv'd by him, *David* had married his Daughter, and was his son's friend; He never had done the least Injury either to him or his, but shew'd all kindness to the House of *Saul*; and yet *Saul* looking upon him with an Envious Eye, *1 Sam. 18. 9,* continually with great eagerness hunted after his life to destroy it. But the greatest instance of all, of the most wicked

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Injustice and baseness of Envy, is in the Davy of the Scribes and Pharisees against our Saviour, who was purely Envied for the Reputation of his goodness, and nothing else; for he neither had nor sought any earthly Title or Riches, neither could they accuse him of any sin; And yet for Envy, as I have bin selfe cou'd see, They deliver'd him up to the most cruel and shameful Death.

And as there is no Innocency so clear, no Goodness so perfect, that can preserve a Man from the foul Reproaches, the malicious Contrivances, and the fuling practices of Envy: So,

Secondly, There is no Man so great or powerful, or of so secure an Estate or Fortune, but the Violence of Envy hath beene capable of overthrowing him. Sometimes a private Envy hath beene able to do it; but a common Envy hath seldom fail'd of accomplishing any Mans Ruine. We have many Instances in Sacred Writ of Great Men destroy'd by Envy; as Abner Captain of the Host of Israel, and Amasa Captain of the Host of Judah, both of them, as DAVID obseru'd, better Men than Job, who through Envy slew them. And in Civil History, in the history of all Commonwealths, we find innumerable Examples of Great and Mighty Men, that have been Overthrown and destroy'd purely by Envy. Nay, we have Instances even of Princes themselves, when they have thought their Honour oblig'd them to stand between their Favourites and a general Envy, that have fallen together with them. There is no running before a Common Envy; there is nothing to be done but to get out of the way of it, which a Man will bravely refuse to be.

become a Sacrifice for Truth, and the Common Good: For 'tis to no purpose for a Man to stand on his Innocency, to plead his Merit, to seek to oblige or gain favour, to oppose Strength or interest in this Case. A Common Envy, like an Hurricane or impetuous Torrent, overturns and carries all before it; at least it doth so for a time, till the Truth of things comes to be known by some woful experience, so that the Wise Man may well ask this Question in my Text, *Who is able to stand before Envy?*

Having thus given you a Tast of the Evil Nature of Envy, whereby we may perceive it to be the most violent and voruloy of all the Passions, to be indeed the very worst of all the Diseases of Man's Mind; That we may the better avoid it in our selves, beware of it in others, and use proper Remedies to cure it, either in our selves or others, I shall,

Firstly, Endeavour to give a just Description of it, that we may perfectly know it.

Secondly, Particularly set forth the usual mischievous Effects of it, that we may the more hate and avoid it: And,

Thirdly, Propose such Remedies as will effectually cure it; that so we may apply them, as we see occasion. And,

I. To know what *Envy* is, we shall find, if we consider it, That it is a Displeasure or Trouble arising in a Man's mind from the sight or knowledge of another Person's prosperity, (of whatsoever sort

that Prosperity be; whether it consist in Reputation, Honour, Riches, or any other like advantage,) which causeth a man to hate the Person, whose Prosperity he beholdes, and to wish and contrive and endeavour what he can to lessen, if not to ruine that Person.

And this commonly arises on the sight of the Prosperity of Inferiors, or Equals.

Men are Envious, when they see such as they accounted much their Inferiors, begin to draw near them; Or those they accounted scarce their Equals get above them. And therefore Envy frequently breeds amongst Relations, near Neighbours, or men of a like fort. Men Envy that to others, which they think themselves as well or better to deserve.

They seldom envy Things, that are far out of their Reach; or Persons that are very much above them. As for instance, a Peasant or a mean Man never thinks of Envying the Greatnes of Nobleties or Princes; But Nobles are envied by such as come near them, and Monarchs only by those of the same High Station, and that, By the way, gives an Advantage of peace and quiet to a Government that is under One; since if he takes care of his own Affairs, none can envy his Actions! Whereas, Where many Govern, and the Governors are almost upon the Level with the Subject, Envy creates endless strife and contention.

But, I say, Envy is amongst them that at least think themselves of equal Merit and Pretensions. And therefore we may observe in History, That the Course which Wise Rulers have always taken to prevent this mis-

however, hath been with great Care to proportion their
voar to Merit. And tho' this hath not been always pos-
sible to do it, because men are very partial Judges of
their own merit, and some will ever be envious; yet
this they found the best Expedient to keep *ENVY*
from being propagated, or growing to a mischievous
Height; for if Envious men can do so much hurt, when
they only take an occasion, How much more will be
in their power, when great Occasions are given
them?

There is indeed a Commotion, that arises in Mens
Hearts upon the like occasion of seeing the Prosperity
or Honour of another, which they think themselves
as capable of; that is very different from Envy, and
is term'd by the Moralists *Emulation*; & is that Virtue,
which St. Paul exhorts to in those words, *Let us consider one another to provoke unto Love and to good Works*,
Heb. 10. 24. Which doth not like Envy covet the Re-
ward, but the work too; and which hath always this
great Difference to distinguish it from Envy, or those
Carnal *envy*, which are ill Translated *Emulations* in the
5th. of the Gal. that these are always joyn'd with Hatred
and evil-Will; whereas the virtuous *Emulation* always
creates *Love* and *Esteem* of the persons whom we see in
Honour and Prosperity, and a Desire to imitate them,
that by a like Industry and Virtue, we may come to the
same advantages.

We have a lively Instance of the difference of these
two Qualities in *Saul* and *Jonathan* upon the very same
occasion of *David's* killing *Goliath*. *Saul*, we see, envi-
ed him for that great Action, and therefore hated and
fought to destroy him; but *Jonathan* on the contrary

emulated his Virtues, and therefore lov'd and admir'd the man, and desired to make him his Friend; and yet the Fame that *David* got by this Action, was no more, nay, rather less opposite to the Interest of *Saul*, whom *David* was never like to hurt, than it was to the Interest of *Jonathan* the Heir of his Father's Crown.

There is then a wide Difference between noble Emulation and wicked Envy; the One of which ought to be rooted out, and the other cherish'd and cultivated as much as is possible; because it is the Spring and Rise of all Noble and Worthy Actions, and that on which all good Example works, and no great Genius was ever yet found without a great deal of Emulation.

Plutarch in his Lives gives us two Notable Examples of the powerful working of Emulation in the hearts of two Famous Captains, *Themistocles* among the Greeks, and *Cæsar* among the Romans. He relates that *Themistocles* complain'd to his Friends, that the Victory of *Miltiades* wou'd not suffer him to sleep; And *Cæsar*, when he read the Actions of *Alexander*, wept to think he was past his Age before he had done any thing memorable. These great Men had no ill Will to the persons they emulated; nor did they go about to lessen, but rather magnify'd their Deeds; and never griev'd that others did well, but that they had not done the like themselves.

Such a Gallant Emulation we often read of in the Histories of our Ancestors, and cannot but wish that the same Noble Spirit might revive again, when there is so much occasion for it, and these want not some great and eminent Examples to kindle it. For how much more honourable were it for men to emulate one another in valiant

lliane Actions for the Defence of their Country, than to
spend their time in the little Intrigues of envy? then but
virtue or virtue. Great men, and even small men, are often envied.
Emulation is a Great & a Noble Virtue, but **Envy** a poor
and a sneaking Vice: A Vice that always sculks & hides
it self: For tho' men are sometimes so wicked as to boast
and glory in other Vices, yet no man will own him-
self to be envious, which shews it to be an Infamous
Quality in the eyes of all Men. A Man is afraid to be
found in it, ashame'd to own it. And therefore an envi-
ous man uses great Art to hide and colour his envy, and
to make it look like something else: Sometimes he dis-
guises it under a Mighty pretended Zeal for the Truth,
sometimes under a great Love for the publick Good
and Welfare, sometimes under a Charitable Concern
and great Tenderness for the Good or Credit of his
Neighbour, whom he seems to pity, whilst he dispara-
ges; and, if you will believe Men's pretences, there is
not a man living that has the least Envy in him. And
yet if we enquire into the certain marks, and undoubted
symptoms of this Vice, we shall hardly find any man
wholly free from it; for if a man is griev'd or troubled,
when he hears of another's good Success; if he finds a-
ny Delight in his mind, when he hears of any Disgrace
or Misfortune, that hath befallen his Neighbour; if
he loves to hear of the weakness or miscarriages of
those that are in prosperity; if he is glad to have an ill
thing to tell of them; if he is out of Humour, when he
hears their praise or commendation; if in relating their
Actions he slyly endeavours to lessen them, or when he
does commend them, puts in still some malicious Buts
or Exceptions; if, as the Apostle in few Words expres-
ses all this, *A man rejoices in Iniquity, and not in the*

Truth. In iniquity, that is, to the Disgrace of any Person, and not in the Truth, that is to his advantage, That Man is certainly Envious. And how few then are wholly free from this Vice? In some indeed it grows to a most wicked and pernicious Height: but in all that have not wholly mortified their carnal Affections (amongst whith S. Paul reckons this) there is some Taint of envy, according to the words of St. James, ch. 4. v. 5. *Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us, lusteth to Envy?* Without the powerful Grace of God to pluck it up, this Root of bitterness will grow in the hearts of all the Corrupt Children of Adam.

We have seen then what envy is, Let us in the 2d. Place take a view of the usual mischievous effects of it, and see what Abundance of Evil it commonly does in the world; that we may be the more set against it, that we may avoid it our selves, that we may beware of it in others, that we may use our utmost endeavours to quench this Flame, to dispatch this *Hydra*, to shut up this *Pandora's Box*, out of which mischeif hath and doth continually fly over all the Earth, according to the words of the Apostle, *Where Envy is, there is confusion, and every evil Work.*

For if we consult Histories, either Sacred or Civil, or the experience of any observing man, we shall find, that there hath been no Disturbance in the state, no Heresy or Schism in the Church, no trouble in any little Neighbourhood or private Family, but it is chiefly owing to envy.

In the State, when one man is advanc'd to any Place of Trust, or Dignity, or Profit, presently those that think

think themselves as capable, or as deserving as he, raise a clamour, seek to disparage, endeavour to oppose him, lay plots for his Downfall and Ruin; and that many times for no other Reason, but because the man has obtain'd what they would gladly have had themselves. For a man that has so many Vices, that they cannot be reckon'd up, when once he has a little got the start of his Neighbours in his Fortune, had been as good and as innocent a man as any one living, if he had continued upon the same Level with them, and joyn'd in their envious Calumnies against others: But having got above them, they disparage, they hate, they endeavour to thwart him in all things, tho' it be to the hind'rance and detriment of the Publick Interest. In which, tho' they themselves have a common stake; Yet envy many times so blinds mens eyes, that they will rather hurt themselves, injure the common Good and Safety, ruine their Native Country, hazard all that is dear or precious, rather than not do what they can to pull down and destroy those whom they envy.

And as envy hath and doth work continually such Confusion in the State, so it hath no less been a Disturber of the Peace of the Church.

For though the Scriptures of the New Testament are full of Precepts against envy, such as that of St. Paul, Gal. 5. 26. *Let us not be desirous of Vain Glory, provoking one another, envying one another.* And though our Blessed Saviour, both by his example and precept, taught all Christians not to seek Earthly, but Heavenly Riches and Honours, (the way to which could never be the same with that by which Satan fell from them) and tho' he gave to the Ministers of his Church the greatest Caution against vain Ambition, and would have those

that

that are in the Highest Station be most humble and meek, and as officious to do good, as if they were the least, and servants of all, *Mark 9. 35.* Yet nevertheless, because no Society can consist without Government, and there can be no Government without Subordination; for there is no Authority, and there can be no obedience, amongst those that are in all Respects equal; therefore our Lord himself did constitute different Orders; he ordained Apostles, whose Office is in the 1st. of the *Acts*, called a Bishoprick; He likewise ordain'd Elders, who were not of so great Authority as the Apostles; and the Apostles, who were endued with Power from on high, ordained Deacons, all the Orders we now retain. Now, because Authority is that which all ambitious and worldly-minded men do seek; and it is impossible that any Church, or any Society here on earth, should be without any worldly-minded men in it: Thence hath arisen the Disturbance of the Peace of the Church, there have been men like *Diotrephes*, whom we read of in the 3d. Epistle of *John*, ver. 9. who *lov'd Preeminence*, and therefore envyed the Possession of it by any other Persons; and as it is at the Tenth Verse, first began to prate against them, and then made Divisions from them.

This in all Ages of the Church, if we look into Ecclesiastical History, we shall find to be the first and chief Cause of all Heresies, Sects and Schisms. There were men that would fain have had the Preeminence, that were very angry that it fell to other mens Lots; and so first prated against them, and then made Divisions from them. Thus of Old, the *Novation*, *Donatist*, *Arrian*, and many other both Schisms and Heresies

ries began; And therefore we must not think strange, if we see such things happen again in our Age. We have seen the effects of this, not only in Divisions in the Church, but also in Sub-divisions among the Dividers themselves. For when a Proud man has made himself Head of a Sect, others of the same Sect, as Proud as he, have Envy'd that his Preeminence, and divided from him to make themselves Chief of other Sects, and in their turn have felt the same effect of Envy. For let men talk what they will of Parity or Equality, it is utterly impossible in any Society or Company that hold together, but that there will and must be some that will be more Eminent, and that will bear a greater sway than others, and in effect Govern; and wheresoever there is Superiority, that will be a But of Envy, and that Envy will be the Cause of Division; and Sub-divisions are the easiest things in the world, because there is neither Authority nor Argument to restrain them, but what had been rejected before by the Dividers. So that if God should leave Human Nature to it self, as long as there is such a thing as Envy in it, there could be no Church-Government, there could be no Unity in the World.

Having thus spoken of the Disturbance of Church and State that is given by Envy, I need say nothing of that Trouble and Vexation, that flood of Evil speaking, of Evil surmising, the multitude of Feuds and Quarrels, that Envy begets in every little Neighbourhood, in every private Family; since mens too common experience of this, to their Cost, will sufficiently excuse me from enlarging upon this Point;

and indeed we have no Relation in History, Sacred or Civil, of the private Affairs of any Family, but we find therein some dreadful Marks of Envy.

And to what end is all this Mischief done by Envious Men? What do they get by it? There is certainly a great deal of Labour, in contriving, in prosecuting, and yet hiding Envious Designs. There is much pain and anguish to the Envious Man, not only from a sense of the Guilt of his Sin, but in the Sin it self, besides the punishment he must expect hereafter, which can be no other than what is inflicted upon the Devils, his Sin being the same with theirs.

Envy is also its own Punishment; a Punishment so great, that when a man becomes extreamly Envious, it even pines him away, it wastes his flesh, consumes his bones, eats his very heart; so that no man can find a greater Torment for a very Envious Man, than he inflicts upon himself. And what profit, I say, hath he for all this pain? His Envy is not only a discouragement to Worthy Men in the doing of their Duty, when they find so much ill-will for their pains; but is also an hinderance to himself, from treading in their steps, and taking the same Course to Virtue, and the Rewards of it: For when he has reproach'd others, he is abham'd, and too proud to imitate them; for which Reason Job charges the Envious with folly, as well as wickedness, saying,
Envy layeth the folly one.

But suppose a Crafty Envy may sometime obtain its purpose, and pull down the man aim'd at; 'tis but

but seldom that the Person, whose Envy chiefly procur'd this, has the fortune to step into his Place; or if he does, the Envy that he propagated against his Predecessor, often becomes as troublesome to himself, when he arrives at the same station; and so the Envious Man is very good at overturning or destroying any thing, but at building or settling of nothing.

But since *Envy* is such a Plague to all the Earth, such a Disturbance to Society, such a Breeder of Discontent and Faction in the State, such a never-ceasing Cause of Schism and Division in the Church: It is a Wonder, some Man may say, that the good Providence of God endures Envious Men upon the face of the Earth, that the Divine Justice does not, as it did once in the Case of the Envious *Levites*, send them all down quick to those evil Spirits, whom they so nearly resemble, and not suffer them to trouble this earth any longer.

But this is an Objection to be made by such as do not understand or consider the state of this present Life: We ought to know that this is an imperfect State, wherein evil must be mixt with good, of which there can be a perfect separation onely in the future Life; that it is, as it were, the state of Infancy to good Men, who must be bred up here as Children in a School, for the state of Perfection; and therefore here they must pass through many Tryals and difficult Methods of Discipline and Improvement, amongst which, the *Envy* both of Men and Devils, as 'tis manag'd by the Wise Providence of God, who can bring good out of evil, may very well be reckon'd for one.

For First, All Men are very apprehensive of shame and disgrace, to which the Envious stand ready, and are watchful, to expose men on any fault or miscarriage; and this doubtless keeps many Persons from being so bad as otherwise they would be.

Again; The best Men are but weak and frail, and the snares of the Devil manifold; so that by avoiding one sin, we often run into another; and the most perfect Men on earth, if they do not erre on the left hand, yet are apt to erre on the right, to fall into some unreasonable extreme or other: And good Men, when they have attain'd to any excellency, are apt to be puffed up with some degree of Vanity, and in some sort to despise and contemn others, and to become more remiss in their own Duties. And these Faults, though they cannot see in themselves, and the kindness of their Friends makes them overlook them, and perhaps Flatterers may commend as Vertues; yet the quick sight of the Envious presently discovers them, and they blow them up into great Crimes, and blaze them abroad, so that Men themselves can be no longer ignorant of their faults.

And again, Though the Envious do often Calumniate the best Men, yet they never directly Calumniate them for their Vertues, but they find out some fault, or at least some appearance or probability of a fault to Calumniate withal: As we read in the First of Job, the Devil, when he could not find any disobedience to charge Job with, charg'd him with worldly and self-ends in his obedience: So Envious Men, who are the Devil's most apt Scholars, never plainly

plainly reproach a Man for his Piety, Justice, or Charity, Prudence or Diligence, Temperance or Fortitude, though it be for the Reputation and Rewards of these, that they envy him; but they will charge him with Vain-glory, or Hypocrisie, or Self-endedness, or the like: And if they can find the least Colour of any of these Vices; they take this for a Discovery, and magnifie it to the uttermost. So that in effect, Envious Men are the most curious and exact Censors of Manners; they keep the World in a great deal of Awe, and are oftentimes our truest Friends to discover to us those faults which otherwise we should have over-look'd. They make us circumspect in every Action, and I believe, a great many may say by experience, That the *Envie* of their Enemies (though it is no thank to them) hath contributed more to the Reformation, and the perfecting of their Manners, than all the kindness of their Friends. This good use and profit of *Envie*, though in it self a very wicked thing, and dwelling only in the most wicked hearts, the All-wise and Over-ruling Providence of God doth make; and every wise and good Man ought to make this Advantage of others *Envie*, he ought to grow the more careful and circumspect in all his ways, and so to profit thereby.

But because the generality of the World are not wise, and the best Men on earth are but imperfectly so; therefore, when Envious Men raise slanders, contrive evil devices against those they *Envie*, the Persons envyyed are apt to retort them, to render evil for evil, and the standers-by take part with the one side or the other, according as their *Envie* or other Passions

ons incline them; and so Quarrels are inflam'd, Parties are form'd, and it often ends in War and Confusion. The best way then to prevent so much Mischief, as Envy usually brings into the World, is to use what means we can to cure this evil Disease in Mens Minds, which is the

Last Enquiry, What are the proper Remedies for this Disease? And there are Four sufficient and effectual Remedies, if we will but carefully seek and Apply them. The

First is, *A Right Apprehension of the Nature of the things of this World, a true Understanding of the Value of them.* The

Second, *A Due Submission to the Will of God in all things.* The

Third, *A True Humility.* And the

Fourth, *A Christian Charity.*

1. Then, A true understanding of the Nature, and the Value of the things of this present world, will be a powerfull Remedy against Envy; For indeed, when Vertuous and Worthy men are envied, it is not for their Virtue, but it is for those worldly Advantages which they get by it. As for Virtue it self, 'tis in every mans power: He may have it if he will go to the Cost. But those Advantages which are the Rewards of it, are commonly in the Power of others. And men do not grieve for want of that, which it is in their own power to have, but for want of

of that, which it is in the power of others to give. This is plain in the Instance I mention'd of *Cain's* envying his Brother; for God told him, that he need not be cast down, since he might do well and be accepted; But he had no mind to do well, and yet he had a Mind to be Accepted, and to have the Benefit of it; so that he envied not his Brother's Goodness, which he might have had, if he pleas'd, but he envied God's Acceptance of him, and the Blessings that were like to follow thereupon. So likewise, in that other memorable Instance of the *Envoy* of *Saul* gainst *David*; *Saul* envyyed not *David's* Courage in venturing to go against *Goliath*, for that he might have had himself; he might have gone against that Champion then, or afterwards against any of his Gygantick Bretheren, but *Saul* envyyed the praise, that *David* got by this, when the Women celebrated his Valour in their Songs, saying, *Saul hath slain his Thousands, but David his Ten Thousand*. He was very willing that *David* shou'd have the Fighting, but he wou'd fain have had the praise.

Now, besides that it is most unjust, that the work and the reward shou'd be seperated, or that they should desire the one, that have no mind to the other: I say besides this, if men wou'd but enquire what there is in popular praise, in worldly Wealth or Greatness, they wou'd find them so unfit and improper to give true Content or Satisfaction to man's Mind; so uncertain also, for they do not alwayes happen to thofe that best deserve them; and if it be our hap to obtain them, they can be ours but so little a while; that a wise man wou'd hardly

hardly spend one anxious or solicitous thought about them, much less torment his mind with so grievous and sore a passion (as *Envy* is) for them: Especially when that more substantial good of doing well, and performing our Duty, and what becomes us in all Circumstances, is always within our Reach and Power, the Grace of God waiting continually to assist us therein; and this, besides the unconceivable Comfort every good and generous mind must feel therein, will entitle us to Rewards, that are not empty, uncertain, and transitory, but unspeakably Happy and Eternal. The

2. Remedy against *Envy*, is a dutiful Submission to the will and pleasure of God, by whose providence all things here below are order'd and dispos'd. If we consider how much it is our duty to submit to him, whose all things are, and even we our selves, (and he cannot but have a just Title to do whatsoever he will with his own) we can never have an evil or an envious Eye at the Prosperity of any of our Brethren. For even this is wholly the Gift of God; So the Scripture saith, The Lord maketh rich, and maketh poor, he lifteth up and casteth down; and How dares man then, by his *Envy*, censure the Actions of his Maker, or say unto God, *What dost thou?* He hath wise Reasons for all his Doings, tho' we sometimes are not able to find them out. We know not the meaning of His Providence oftentimes, and why then shou'd we presume to judge it? For we cannot, as Solomon says in the 9. of *Eccles.* ver 1. Judge either of God's Love or Hatred, by the things that are before us, by the disposal of worldly Advantages; for worldly Goods are not always Blessings,

sings, and God may in Judgment and Anger suffer some to be rich and great in this Moment of Life, whilst others, whom he loves better, may be mean and despis'd. Even, according to Natural Reason, and the Judgment of the Philosophers, those that are term'd the good things of this World, are not good in themselves, but as they are us'd: A wise and good Man will be sure to use them well, and he were an ill Man that would envy him any thing. But Riches or Honours heap'd upon a fool, or a wicked man, are rather a Mischief than a Benefit to him: They make him but more remarkably foolish, they greateren and shew his faults more advantageously, and in a clearer light, they also blow up and inflame his Lusts and Passions: For either they lead him into Pride and Vanity, Ryot and Excess, and so there is a quick dispatch both of the Man and his Fortune together; or else Covetousness seizeth him, and renders all his Substance useless to him, and fear of losing what he has, keeps him always in anxiety. Now who would envy a man in such a state of misery? This may cure *Envie* in the worst natur'd man living. How much more, if we consider what the end of all this is like to be? God may suffer wicked men to prosper in this World, to fill up the measure of their Iniquities; or they having plac'd their happiness in earthly things, he may in Judgment make them all their portion, as *Abraham* told

D.

Divines

Doves, they had been his. God may suffer them, as Job speaks, ch. 21. v. 13. To spend their days in wealth, and in a moment to go down into the Grave: Nay, below the Grave, to a Place, as David tells us, Psal. 33. 19. where they are consum'd with Terrors. And is this a Condition to be envyyed? Who can envy a moments folly, that must end in never-ceasing Torment and Misery?

3. Humility is also an Effectual Remedy against Envy: For Envy arises from Pride, Self-love, and Self-conceit; and a man is never envious, who has humble thoughts of himself: He that looks carefully into his own Infirmities and Failings, will have but little heart to be ambitious or envious, or to censure others; he will find it so necessary to judge himself, that he will never think of judging his Neighbour; and seeing plainly how much weakness he himself might be lyable to, if he were in place or power; he will be so far from envying others Advancement, that he will be glad, that he himself is not set in so slippery a place, where he knows not, whether he should be able to stand upright. It is therefore excellent Advice, that is given by the wise Son of Syrach, Seek not to be Judge, not being able to take away Inquiry. And if men would impartially examine their own fitness for the Stations they envy others, they might

might easily cure themselves of this troublesome Ref-
son. But (as the Apostle speaks) men neither
measuring nor comparing themselves, as they ought,
are not wise, but fall into many foolish and hurt-
ful Lusts and Passions.

Lastly, A true Christian Charity is a most effectual
Remedy against Envy; For this plucks it up by the
very Roots, and plants in our Hearts what is most
contrary thereunto. For he, that truly loves his Bro-
ther, can never Envy him, so says the Apostle, *Chari-
ty enviyeth not.* He, that loves his Neighbour as him-
self, Nay, that accountes his Neighbour to be him-
self, (for so the Apostles Words imply, *Ye are mem-
bers one of another*, Rom. 12. 5.) And again, *Ye are
one Body*, 1 Cor. 10. 17. will be so far from envy-
ing or repining at any good, that happens to his Bro-
ther, that he will find a sensible Joy and Delight there-
in; according to the Words of the Apostle, 1 Cor.
12. 26. *If one member be honour'd, all the members
rejoyce with it.*

It is a wonderful Alteration, that true Charity (if
it once take possession of a mans heart) maketh in all
the Passions and Affections of his mind. For nothing
in our Brethren can be grievous to us, when we
have Charity: Nothing can, but what is an Evill to
them, and that also moves Compassion, and not Ha-

tred; not only Hatred and Malice, and *Envy*, and all those troublesome and tormenting Passions, are utterly banisht out of our hearts by Charity; but our hearts are thereby mightily enlarged; Our Joy and Delight are made more Noble and more Abundant; we have a Spiritual and Rational Delight instead of that, which is sensual and brutish; to which a man, that has a base Self-love, is only confin'd; neither is our Joy so poor and narrow, as to be limite d within the Compass of one Particular. But he whose Heart is enlarr'd with Charity, partakes of Joy in all mens Happiness, which he accounts his own, because they are dear to him, and of the same Body. For as a man, that has natural Affection, rejoices in the Prosperity of his Children, or near Relations; or he, that hath a true sense of friendship, rejoices in the Happiness of his Friend; so a truly Charitable man, that accounts himself nearly related, and a friend to all men, rejoices in any good that happens to any man, if it be indeed a good to him.

By planting this Noble Charity then amongst men, our Blessed Saviour hath countermin'd all the devices of Satan, hath destroy'd the works of the Devil, which he chiefly promoted and carried on by *Envy*. And as the Devil by *Envy* first disturb'd Heaven it self, and hath since wrought all manner of mischief and

and Confusion in the Earth, so our Blessed Saviour on the contrary, by Charity, of which himself was the Greatest and Noblest Example, and which he hath made his Chief Commandment, and taken the greatest care to instruct us in, and press upon us, hath restor'd all things, hath establish'd the Blessed Angels in their Happy State, hath given Peace on Earth, and put us into a Capacity, if we continually walk in Charity, of coming to the same unalterable state of Glory and Happiness, that the Holy Angels are in; of coming to those Regions of Bliss and Joy, where all Rejoyce in one anothers Felicity; where mutual Love, and most sincere kindness, makes the Blessedness of all that Glorious Society, the Blessedness of every particular Member of it; where being most nearly united together in the most intimate concern for one another, in the straitest Bond of Friendship, and having, as it were, but one Mind and one Soul, they partake of one common and unexpressible Joy together.

*To which God of his Infinite Mercy, bring us
all for Jesus Christ his sake. Amen.*

F I N I S.

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